静心学堂 丛书
The Mindful Peace Academy Collection
中英双语 Chinese-English Edition

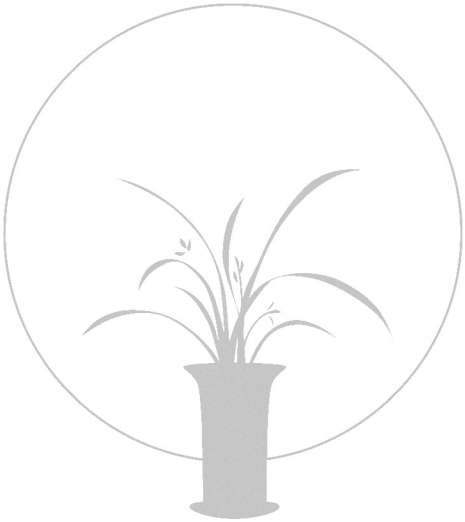
佛教的环保思想

The Buddhist View on Environmental Sustainability



济群法师 著
Master Jiqun

大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



静心学堂丛书

The Mindful Peace Academy Collection

中英双语

Chinese-English Edition

佛教的环保思想

The Buddhist View on Environmental Sustainability

济群法师 著

Master Jiqun

大千出版社

2002年发表于《人世间》

【目 录】

一、克服欲望和贪婪.....3

二、纠正幸福的观念.....11

三、改变生活方式.....18

四、正确认识人与自然.....24

五、培养良好的心态.....31

1. 感恩心.....32

2. 尊重心.....36

3. 爱　心.....39



在开始本文的写作之前，我查阅了一些相关资料。在这里，我不想再重复那些触目惊心的报道和数据，相信这对于每一位真正关心环境问题的人都不是新鲜的话题。我觉得也没有必要就环保的必要性和迫切性展开论述，相信在这一点上，应该也不会有人公开表示反对。但问题是，为什么环境恶化始终得不到有效逆转？

如果将环境污染比作地球的一场疾病，在“病来如山倒”的今天，我们是不是还能够对它的痊愈抱有乐观态度？我想，问题的关键一方面在于实际行动，一方面还在于治疗方案，在于所采取的措施是治标还是治本。

如果我们的环境保护仅仅是在污染出现后才设法治理，在灾难降临后才设法补救，那么，在这场环保与环境危机的赛跑中，我们永远都是被动的，注定无法取得最后胜利。事实上，真正的污染源不只是几家企业，也不只是几个伐木者，而是整个人类的生活方式。

人生佛教的弘扬，正是致力于从佛法角度为民众提供健康的生活理念，以此解决当今社会存在的各种问题。那么在环保的问题上，佛法又能为我们带来什么样的启迪和帮助呢?

一、克服欲望和贪婪

欲望是无所不在的
我们往往在不知不觉中被它控制
将主权拱手相让
欲望又是永无止境的
一个欲望得到了暂时满足
新的欲望又会接踵而至
向我们提出更多的要求

在佛法中，将贪、嗔、痴比作危害心灵健康的三毒。尽管它们是无形的，至少到目前为止，还没有任何一种科学仪器可以测量到它们的存在，但由此带来的后果往往是有形的。我们的生存环境之所以会恶化到今天这种危机四伏的地步，究其根源，就是人类的贪婪所致。

所以，古今中外的宗教家和智者们都将少欲知足作为人类的美德，作为人格升华的基础。在佛教修行中，同样以此作为理论和实践的准则。《佛遗教经》中，佛陀这样告诫他的弟子：

“汝等比丘，当知多欲之人，多求利故，苦恼亦多；少欲之人，无求无欲，则无此患。直尔少欲，尚

应修习，何况少欲能生诸功德。少欲之人，则无谄曲以求人意，亦复不为诸根所牵。行少欲者，心则坦然，无所忧畏，触事有余，常无不足。有少欲者，则有涅槃，是名少欲。”

如果对于一个修道者来说，过多的欲望能阻碍他的解脱，那么对于整个人类的命运而言，过多的欲望就会造成毁灭性的灾难。需要说明的是，这里所说的欲，主要指盲目的物欲。因为佛教将欲分为善、恶、无记三类，并非所有欲望都是不合理的。

欲望之所以会有如此的“能量”，就在于它永远处于发展进程中。如果不从根本上对治它，铲除它，它就会无休止地驱使我们为之效力。现代人非常重视个人自由，我们总是在抱怨环境的束缚，抱怨家庭的束缚，事实上，即使外在环境没有制造任何压力，我们的心灵也未必能真正获得自由。

因为欲望是无所不在的，我们往往在不知不觉中就会被它控制，将主权拱手相让。欲望又是永无止境的，一个欲望得到了暂时满足，新的欲望又会接踵而至，向我们提出更多的要求。当我们有了一千块的

时候，就希望得到一万块，然后必须为完成这九千块的目标努力；当我们有了一万块的时候，就希望得到十万块，然后又必须为完成这九万块的目标努力。常常是，我们拥有得越多，反而感觉自己缺少得越多。只有一千块的人，认为自己只缺九千块；可有一万块的人，会认为自己还缺九万块。既然世上有坐拥亿万家产的人，我们希望得到的一万和十万似乎不是过高的要求，希望得到百万和千万似乎也不是痴人说梦。且不论最后究竟能达到什么目标，问题的关键是：我们向谁去索取这一切？不论我们采取什么样的方式，负担最终会落到自然身上，因为大自然才是生产资料的唯一提供者。

人类曾经梦想制造出永动机，其实，欲望就是我们的永动机。具体到每个人，这一生的欲望会随着色身的消亡而结束。但对整个人类社会来说，一方面，个人欲望正随着经济发展飞速增长；一方面，人口递增又制造出庞大的基数。所以这台以欲望为动力的机器，非但永不停止，还会以更强劲的功率运转。现代社会习惯以数字来总结一切：人均收入、国民生产总



值等等。如果欲望也能以相应的量化指标来衡量，我相信，不论是人均欲望还是世界欲望总值，都远远超过以往各个时代。

和这急剧增长的欲望所对应的又是什么？是地球日益贫乏的资源储备，是业已失去平衡的生态环境。或许，我们觉得自己没能力也没必要去关心森林的减少，去关心水土的流失，去关心臭氧层的空洞。但即使再麻木的人，也不会看不见河流的污染，不会感觉不到空气的污染。长此以往，不仅我们向往的财富会

成为无本之木，即使我们的日常生活，也会受到致命影响。我们还能喝什么？我们还能呼吸什么？

地球是我们赖以生存的唯一家园，皮之不存，毛将焉附？如果我们不能有效节制欲望，一味向自然索取，只能落得自掘坟墓的下场。那么，如何才能对治欲望？佛陀接着告诉我们：

“若欲脱诸苦恼，当观知足。知足之法，即是富乐安隐之处。知足之人，虽卧地上，犹为安乐；不知足者，虽处天堂，亦不称意。不知足者，虽富而贫；知足之人，虽贫而富。不知足者，常为五欲所牵，为知足者之所怜悯，是名知足。”

知足，也是中华民族的优良传统，知足方能常乐。从另一个角度说，知足就是要懂得珍惜自己拥有的一切。在过去的丛林中，老和尚总是告诫弟子们要惜福。现在想来，这句话的确特别有道理。

从个人来说，一生的福报有相对固定性；从人类的生存环境来说，拥有的资源也是有限的。在过去几千年中，我们已经习惯于大自然无私的奉献和给予，似乎这个宝藏是无尽的，可以供我们尽情索取。但随

着人类对地球有更多了解之后，我们才发现，资源是非常有限的。如果说大自然的恩赐是人类共同的福报，那么它不仅属于我们的祖先，属于我们，更属于我们的子孙后代。曾经有人说过，我们不是从祖先手中继承了这个地球，而是从后代手中借来了这个地球。如果我们不懂得珍惜，不懂得合理使用，而是像败家子般任性而为，那么，大自然赐予的这份福报很快就会被我们挥霍一空。到那时候，我们的子孙又何以为生？等待人类的又将是什么样的命运？

16 世纪以来，在西方唯物论思想的指导下，人们以为物质决定意识，物质高于一切。当追求物质利益成为最高目标时，人类也不知不觉地物质化了。我们总以为，只要有了丰富的物质条件，人类就能过上幸福生活，世界就能获得和平安定。但在物质文明高度发达的今天，摆在我们眼前的现实却是：贫富差距越来越悬殊，社会问题越来越多，为争夺资源导致的争斗也始终没有停止。由此可见，关键不在于生活达到了什么水准，归根到底还是人类自身的问题。确切地说，是人类心灵的问题。

佛教认为，心是主导行为的关键。心净则国土净，心染则国土染。只要人类的贪嗔痴还存在，对能源的过度开发就不会停止，对生态环境的肆意破坏也不会停止。如果我们希望拥有清净、安定的世界，首先就要净化心灵，克服内心的贪嗔痴三毒。只有这样，人类才会有光明的前景。

二、纠正幸福的观念

我们的幸福
来自大自然的馈赠
来自大自然的哺育
所以保护自然
也是获得幸福的必要前提
只有认识到幸福的真正内涵
我们为寻求幸福
付出的努力才能行之有效

近几个世纪以来，科技发展为人类带来了崭新的生活。尤其在西方发达国家，物质文明达到了前所未有的高度。虽然中国人穷了很久，但在过去那些缺乏参照的年代，我们并没有因为贫穷而心理失衡。改革开放以来，人们惊奇地发现，外面的世界原来如此精彩。几乎在一夜之间，致富成了民众最为迫切的愿望。我们今天所说的现代化，其实就是一种西化。应当承认，生活富足的确具有诱惑力，而在这一点上，人类也的确拥有平等的权利。各行各业都在与世界接轨，为什么我们的生活水准就不能向发达国家看齐？

理论上说，这一要求是合理的。但是，摆在我们面前的事实又是什么呢？虽然我们拥有九百六十万平

方公里的国土，虽然我们向来以地大物博为豪，可中国还有太多的人口，这使得我们的人均资源远远低于世界平均水平。但在中国从道德社会迅速走向功利社会的今天，这无法改变的现实并不能阻挡“一切向钱看”的冲动。在民众心目中，有钱就可以脱贫，有钱就可以达到小康，拥有财富似乎就拥有了幸福。既然财富等同于幸福，只要能得到幸福，自然会不惜一切。

在发展经济的共同目标下，人们的潜在力量被彻底激发。遗憾的是，在很多时候，人类的创造力与破坏力是成正比的。森林被大批砍伐，矿产被过度开发，



连野生动物也在劫难逃。是的，或许它们都转换成了我们梦寐以求的财富，但大自然却因此更为贫瘠。钱很快就会用完，树木又需要多久才能成林？生态又需要多久才会恢复？

从另一个角度说，财富能否等同于幸福？我们在世间的生存，的确离不开必要的物质条件。但在基本生存解决后，财富还能为我们带来什么？钱能买到药品，却买不到健康；钱能买到食物，却买不到食欲；钱能买到享乐，却买不到快乐。

在今天，很多人对财富的追求，早已不再是为了



维持生计，而是转向财富的积累。对于他们来说，财富的意义或许就体现在数字变化上，今天增加一个零，明天又减少一个零，如此而已。问题是，一旦陷入这样的追求，心态就会随着数字的增减而变化，似乎人生的全部意义就在于此。只要有利可图，其他一切算得了什么？现在有句话叫作“穷得只剩下钱了”，这不仅仅是幽默，事实上，正是相当一部分人的真实写照。可悲的是，当整个社会走向这一歧途时，道德解体了，自然破坏了。最后的结果或许就是，整个世界也穷得只剩下钱了。

这使我想起一个故事：从前有个做梦都想发财的人，一天，幸运终于降临到他的头上，甚至比他想要得到的更多。因为他获得了点石成金的魔力，任何东西只要一经他的手，就会变成真正的黄金。他迫不及待地将屋子变成了黄金的宫殿，然后是花园、街道。当最初的狂喜渐渐平息之后，他想起应当和家人一起来分享这份奇迹，可他的妻儿也成了冷冰冰的纯金塑像。于是他开始感到孤独，只好安慰自己说：“毕竟，我有了再也用不完的黄金，虽然没有了亲人，但我还

可以用金子买到想要的一切。”结果他很快对购物厌倦了，因为他买来的一切都变成了同样的金子。最后他开始饿了，这时他才发现，所谓的幸运已为自己带来最大的不幸，因为所有食物在他手中都成了无法食用的金子。“老天啊，把我的魔力收回去吧！”他哭泣着，恳求着，在饥饿和孤独中慢慢死去。

如果有一天，我们真的把自然中的一切都变成了钱，钱能买到的或许也只是钱了，我们又将何以为生？所以说，财富绝不是生活的唯一目标，更不是幸福的唯一保障。

从佛法观点来看，幸福是由众缘和合而成的。从个人生活来说，幸福离不开良好的心态和健康的身体。此外，和睦的家庭、真诚的友谊、纯洁的情感，都是幸福不可或缺的组成部分。从整个社会来说，幸福又是建立在世界和平的基础上。时至今日，不论人与人之间，还是地区与地区之间，乃至国家与国家之间，为掠夺资源爆发的争斗始终没有停止。当世界失去安宁的时候，生活其间的每个人何尝有幸福可言？而从生存环境来说，人类命运又是与自然息息相关的。我

们的幸福来自大自然的馈赠，来自大自然的哺育，所以保护自然也是获得幸福的必要前提。只有认识到幸福的真正内涵，我们为寻求幸福付出的努力才能行之有效。

三、改变生活方式

科技发展了，生产力提高了
但生活并没有因此而变得轻松
正相反
现代人普遍感觉活得很累
在竞争的压力下不堪重负
我们不仅累了自己
更累了哺育我们的自然

观念直接决定了我们的价值取向，也直接影响着我们的行为和生活方式。

生存离不开必要的物质利益，那我们应当如何追求利益呢？从佛法观点来看，我们的现实利益和长远利益是一体的，自身利益和社会利益也是一体的。遗憾的是，现在的人很少意识到这一点。这和唯物主义的盛行是分不开的，既然人生是断灭的，至多不过百年而已，所谓的人生目标自然不可能更长远，眼前利益也自然高于一切。

这种急功近利的思想，使得人们寻找一切可能致富的捷径，丝毫不考虑这些短期行为将会带来什么样的后果。上世纪八十年代中期，乡镇企业迅速遍及中

国大地，在高峰期达到一千多万家，万元村乃至亿元村都不再是神话。但在农民们富起来的同时，被占用的耕地有多少？被污染的河流有多少？据有关专家预测，按照现有发展趋势，中国两百年后将无地可耕。

如果说农村的致富是以丧失土地为代价，那么，都市的繁荣又是以什么换取的呢？为了满足我们日益膨胀的物欲，多少资源被无谓地消耗了？仅以包装为例，每年用于包装的材料要吞噬多少森林？要制造多少垃圾？我们将有用的资源变成无用的垃圾，仅仅是为了刺激一下人们的消费欲。我们是否想过，带动消费的同时，就是在鼓励我们浪费——浪费所剩无多的自然资源！

在市场经济的准则下，企业的成功在于能否制造商机，商业的繁荣在于能否带动消费。这一切，使我们的生活习惯发生了彻底变化。节俭是祖先们千百年来倡导的美德，但在今天，我们轻易地丢弃了这个传统。仅仅是几年时间，我们甚至习惯了一次性消费。过去的人，一生也许都用不了几双筷子，但一次性筷子的推广，使我们的消耗超出了祖先的几百甚至几千

倍。是的，我们已经有了支持这种消费的财力，但我们是否也有支持这种消费的资源呢？还有那些一次性的塑料袋、一次性的饭盒、一次性的杯子、一次性的宾馆用品……生活固然是多了点便利，地球却多了难以承载的垃圾。据说在卫星照片上，这样的白色垃圾已经和长城一样醒目了。如果这也是现代文明的产物，那么只能是文明的耻辱。

生活观念的改变还表现在对时尚潮流的追逐。每年甚至每季度都会推出的流行时装，使服装仅仅因为款式过时就被我们舍弃。即使是耐用的电子产品，同样在以惊人的速度更新换代。我们已经有了彩电，电



脑也可以继续使用，但既然厂家推出了更新的型号，为什么就不能换一个？为什么一定要像从前那样物尽其用？不知什么时候开始，“旧的不去，新的不来”已然成了现代人的消费口号。需要指责的只是商家吗？事实上，我们的消费观也在决定商家的投资取向，彼此的关系是相互的。

佛法认为，任何行为都需要有因和缘的推动，两者缺一不可。从这个角度来说，所谓的市场导向其实只是一种外缘，是一种鼓动消费的增上缘，关键还是取决于我们自己。如果我们懂得惜福，如果我们不是那样喜新厌旧，不是那样积极响应商家推出的每一款新品，市场的需求就不会那么大，对资源的消耗就不会那么快，制造的垃圾也不会那么多。

如果我们将自己定位为一个自然人，基本的衣食住行实在所需无多。但如果我们将自己定位为一个现代人，一个走在时尚前列的现代人，那我们的需求就会永无止境，对自然的消耗也会永无止境。所以人类要改变生存环境，就必须从根本上改变观念，回归简单自然的生活方式。我们的需要越多，付出的也就越

多。科技发展了，生产力提高了，但我们的生活并没有因此而变得轻松。正相反，现代人普遍感觉活得很累，在竞争的压力下不堪重负。我们不仅累了自己，更累了哺育我们的自然。

四、正确认识人与自然

我们必须改变人类中心论
从自然的使用者、破坏者
成为自然的看护者
不论出于什么动机毁坏自然
都等于是在谋害自己的母亲
那么，人类可能
在这样的罪行中幸免于难么

千百年来，人类依赖自然的给予生活。与此同时，对大自然的探索也始终没有停止，希望以此改善生存条件。那么，人与自然究竟应当是一种什么样的关系呢？

在中世纪，神学占据了欧洲文化的主导地位。对上帝的信仰，使得回归神的怀抱成为人生唯一的归宿。启蒙运动之后，随着人本思想的兴起，人生观和价值观发生了极大的变化，人类在世界的地位也得到重新确立。人与自然的关系开始倾向于二元对立，从上帝之子、自然之子转而成为地球的主人。人类不必臣服于上帝，更不必臣服于自然，正相反，万物不过是为我所用的消费品，自然不过是生产资料的提供者。人

类在欲望的怂恿下，将征服自然当作理所当然的权利，向大自然无尽索取，以满足人类最大限度的需求。

在东方传统文化中，人与自然的关系是统一的。儒家崇尚天人合一的境界，将人与自然的和谐作为人生的真正享受，将人与自然的感应作为人生的最高境界。

佛教更进一步提出了“依正不二”的思想。所谓“依正”，即依报和正报。佛教将人类称为正报，将我们生存的世界称为依报。正报和依报是息息相关的，依报败坏了，正报则无以生存。佛教认为世界是缘起



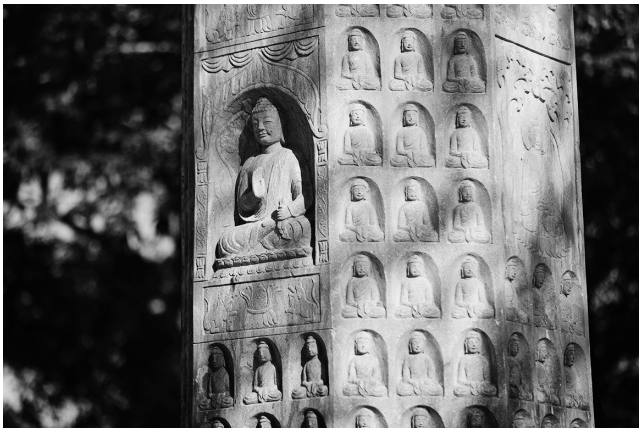
的，它的存在和毁灭来自条件的成败，来自因缘的聚散，所谓“有因有缘世间集，有因有缘世间灭”。那么，它的发展规律是怎样的呢？佛陀告诉我们：“此有故彼有，此生故彼生；此无故彼无，此灭故彼灭。”这一偈颂揭示了事物存在的内在联系。人与人的关系、人与自然的关系、自然与自然的关系，都是互相影响的，一荣俱荣，一损俱损。破坏大自然，和大自然对立，无疑会使人类自取灭亡。

大自然孕育了人类，过去我们总是将自然比作母亲。尤其在人类生活的早期，万物有灵的思想曾经盛行于世界各民族，这也使生态得到了很好的保护。随着科学的发展，自然的奥秘被不断呈现在我们面前，人类开始变得狂妄。与此同时，自然也开始失去安宁。但不论我们是以什么样的态度对待自然，都无法改变人与自然的关系。毕竟我们生于斯，长于斯。我们建造了钢筋水泥的城市，制造了现代科技的产品，但从过去、现在到未来，我们的生活从来离不开脚下这片土地。现代化环境虽能为生活带来诸多便利，却不能滋养我们的心灵。只有回归自然，才会使我们真正地

放松，才会缓解紧张生活带来的压力。

在今天这个商业社会，似乎只有财富才是至高无上的。可是和大自然的给予相比，一个人拥有的财富又算得了什么？是自然给人类提供了无尽的资源，使人类得以延续并发展。如果没有汽车、电话，人类一样可以生存，但如果没有粮食和水，又能维持多久？更不必说我们须臾不可离开的空气。所以，大自然提供的一切才是生存最基本的需要。我们离不开太阳的光明，离不开江河的哺育，更离不开大地对我们的负载。

现代化的生活环境需要通过劳动去创造，而大自然的给予却不需要我们用金钱去交换。我们只要懂得珍惜，懂得保护，就能永远享有。如果我们为了眼前的一点利益，而以破坏自然为代价，无疑是饮鸩止渴。现在有句话叫作“年轻时以健康换金钱，年老时以金钱买健康”。我们都知道，健康不是金钱可以买到的。同样的道理，我们现在或许能以自然换来金钱，到将来，我们还能以金钱买来大自然曾经无偿为我们提供的一切吗？或许有人会说，河流污染了，我们不是还



有瓶装的矿泉水可以喝吗？那么到大气污染得无法呼吸的那一天，我们又去哪里采集新鲜空气出售呢？即使可能，我们为购买空气付出的费用，又需要多少劳动才能换来呢？

尽管人类对宇宙已经有了越来越多的了解，但至少到目前为止，还没有发现比地球更适合人类居住的星球。所以，地球是我们唯一的家园。当居住的房子倒了，我们可以搬家；当生活的城市毁了，我们可以迁徙；可当我们生存的地球趋向毁灭，人类又到哪里寻找安身立命之地呢？

我们必须改变人类中心论的观点，从自然的使用者、破坏者，成为自然的看护者。不论我们出于什么样的动机毁坏自然，都等于是在谋害自己的母亲。那么，人类可能在这样的罪行中幸免于难么？所以，我们应该像对待母亲一样去对待大自然，像尊重母亲一样去尊重大自然。只有这样，我们才会继续得到自然的呵护，才会在它母亲般的怀抱中获得安宁。也只有这样，人类才不会在背弃自然的任性行为中走向毁灭。

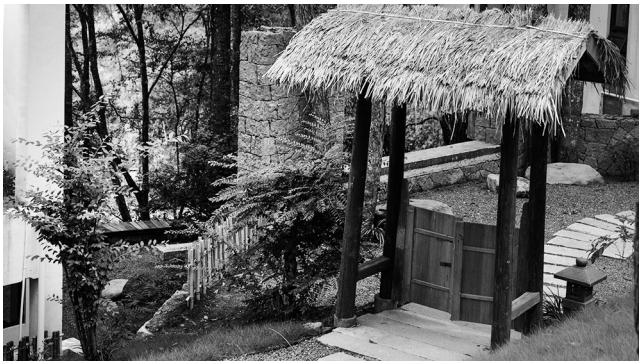
五、培养良好的心态

大自然对人类的爱
似乎没有任何条件
又似乎无穷无尽
但如果我们对世界缺乏爱心
不去创造爱的因缘
我们拥有的一切
很快就会结束

人类之所以为万物之灵，是因为有一颗不同于动物的心。烦恼和痛苦，是来自心的感觉；快乐和幸福，也是来自心的感觉。我们要充分认识到心的作用，正是它，直接或间接地影响着世界。从这个意义上说，生态环保能否见效，关键就在于我们以什么心态对待自然。

1. 感恩心

人类总是不停地追逐，却不懂得对已经拥有的一切心怀感恩。我们能拥有明亮的眼睛就是财富，因为对于那些盲人来说，绚丽多姿的彩色世界是不存在



的；我们能拥有清晰的听觉也是财富，因为对于那些聋者来说，悦耳动听的音声世界是不存在的。所以我们要感恩父母给予自己健全的色身，仅仅在这一点上，我们是多么富有和幸运啊！

同样，我们要感恩大自然的馈赠。假如有一天，太阳不再如期而至，地球会陷入黑暗；假如有一天，江河不再提供水源，人间会成为废墟；假如有一天，空气不再充盈天地，世界就会令人窒息。我们享受着阳光和空气，却不必为此付出任何费用。我们已经习惯了这样的免费享受，习惯到熟视无睹的地步。滴水之恩，尚要涌泉相报，我们从自然中得到的，又岂止

是滴水之恩？如果说我们有享受自然的权利，那么同样有保护自然的义务。不仅是为了使用自然而珍惜它，更是为了表达一份感恩的心。

佛陀告诉我们，世界会经历成住坏空的过程；天文学家也告诉我们，地球会有毁灭的一天。按照正常发展规律，这一天的到来还非常遥远，其最终结果也不是人类所能左右的，但我们的行为却会加快或减缓它的毁灭速度。尤其在今天，被现代科技武装起来的人类，破坏力已远远超过从前。在人类生活的早期，祖先们也砍伐过森林，也捕杀过动物，但这些行为造



成的后果，尚不足给世界带来毁灭性的灾难，与自然的丰富蕴藏相比，还是微不足道的。或许正是自然的宽容，将人类纵容到今天这种忘恩负义的地步。但自然不会永远沉默，事实上，频频发生的自然灾害，正是它向人类发出的一次又一次警告。如果我们还不能反省，而是继续随心所欲地生活，无疑是在加速自己的灭亡。工业时代到来之时，人类为滚滚向前的历史车轮而欢呼。如果我们知道自己搭上的只是奔向末日的列车，还会要求它快一些、再快一些吗？

大自然不仅为我们提供了赖以生存的物质，更以它的宁静祥和滋润着我们的心灵。世上还有什么比大自然展现的美更加丰富吗？还有什么比大自然带来的享受更令人心旷神怡吗？遗憾的是，现代人似乎已经忽略了自然的存在。我们每天想到的只是金钱、事业，想到的只是复杂的人际关系，喧闹的声色刺激。我们没有闲暇去欣赏田园风光，没有心情去感受鸟语花香。电力使城市彻夜灯火通明，却使皎洁的月光变得暗淡，我们已很难理解古人对于明月的眷恋，也不再对它带来的清凉心怀感恩。当诗情画意从生活中悄悄溜走时，

我们越来越浮躁的心又靠什么去滋润呢?

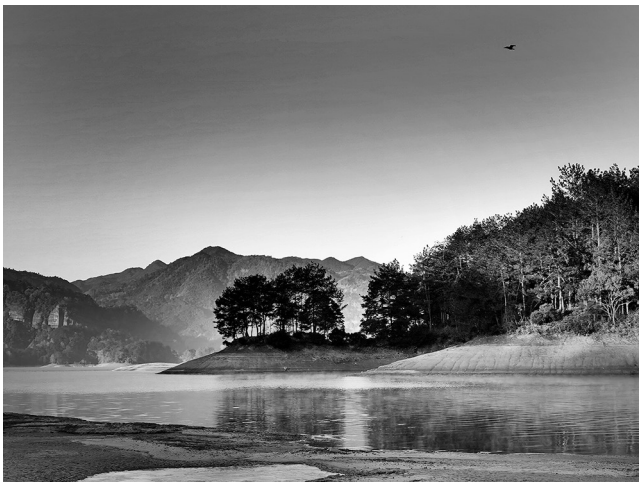
从钢筋水泥的建筑中走向郊外吧，在自然的怀抱中放松身心，体会一下清风带来的慰藉，泥土带来的芬芳。只有当我们真正懂得享受自然的时候，才会由衷感激它的给予，才会珍惜它的一草一木。而不是去污染江河，那是自然的血脉；不是去破坏植被，那是自然的毛发；也不是去掠夺矿藏，那是自然的骨骼。如果说自然对每个人都是平等的，那么它不仅属于今天的我们，也属于我们的后代。我们是继承者，但决不是唯一的继承者。

2. 尊重心

佛教认为我执是人类一切烦恼的根源，正是因为这种强烈的我执，我们才觉得一切都要为我所用。这种错误的认识，不仅导致了人与人之间的争斗，也导致了人与自然之间的冲突。因为我执不仅为我们带来了烦恼，也带来了暴力和毁灭。我们只有正确认识人与自然的关系，尊重自然的发展规律，才能与自然和

平相处。所以说，生态文明就是建立在人与自然的平等关系上。

大自然有它既定的运转程序，一年四季，播种有时，收获有时；世间万物，出生有时，消亡有时。与自然的存在相比，人类历史是极其短暂的。但自我中心主义的盛行，却使人类妄想成为自然的操纵者。我们随意地开发自然，试图将地球改造为一个巨大的施工现场，除了制造一个人为的机械世界，我们能制造出崇山峻岭，制造出江河湖海吗？我们可以种植草坪，



但能种植出草原吗？我们可以发电，但能与太阳提供的能量相比吗？

我们还根据自我需求来决定动植物的命运。尽管现在已经有了野生动物保护法，但被保护的只是珍稀野生动物而已。与此同时，每天又在屠杀多少家禽？我们何尝考虑过动物的生存权？在现代化的饲养场，家禽从生到死都被固定在牢笼似的方寸之地，吞吃含有激素的饲料，只是为了让它们尽快走上人类的餐桌，结果却是让人类间接吞吃那些合成饲料。为了粮食丰收，我们大量制造并使用杀虫剂，且不说由此造下的杀业，我们最后又得到了什么？粮食似乎多了，但都是被农药污染过的慢性毒药，结果是我们为了生存不得不每天服毒。随着医学研究的深入，我们研制出越来越多的抗生素，但人类并没有在和细菌的对抗中远离疾病。事实上，新的耐药菌不断出现，无休止地与人类展开竞赛。

我们以为有了科技的武装，就可以随意地改造自然，可以创造出一整套崭新的发展规律。当我们陶醉于舒适的生活环境时，可曾想到，安乐只是暂时的，

更大的灾难还在后面。如果我们不尊重自然的规律，不顺应自然的法则，只能将人类和自然共同推向不断毁灭的恶性循环之中。

3. 爱 心

我们懂得爱他人，才有资格接受他人的爱，也才有因缘得到他人的爱。在我们的成长过程中，有父母和兄妹的爱，有妻儿和朋友的爱。如果我们不懂得珍惜，不给予相应的回馈，这份爱就会像无源之水般逐渐枯竭。

我们和自然的关系也是同样。大自然对人类的爱，似乎没有任何条件，又似乎无穷无尽。但如果我们对世界缺乏爱心，不去创造爱的因缘，我们拥有的一切很快就会结束。是的，自然的给予不需要我们用金钱去交换，但它需要一份爱心，一份珍惜。在人类出现之前，地球是富饶的，绿色的。千万年来，大自然无偿地哺育着人类。但它也是有血有肉的，在它的血肉被不断榨取后，它也需要爱护，需要休养生息。



让我们停止那些釜底抽薪式的掠夺吧！让我们用行动来保护自然，用爱心来慢慢抚平自然的伤口。我们爱护河流，江河才会流淌清洁的水源；我们爱护植物，大地才会成为美丽的花园；我们爱护动物，动物才会成为人类的朋友。

在今天，地球上的物种已越来越少，不仅如此，它们还在以更快的速度消失。如果我们不停止盲目的破坏，不对此加以保护，终有一天，会成为地球上的孤家寡人。当一切生物的末日来临时，人类的末日还会远吗？佛教所提倡的不杀生，正是基于对一切有情

的慈悲。现代社会提倡人权，但佛教在两千多年前就提出了“众生权”。慈是给予众生安乐，悲是拔除众生痛苦。我们要以这样的慈悲之心对待一切众生，不仅杜绝杀生，更要积极地放生和护生。如果我们能对动物付出爱心，同样能对人类付出爱心，为社会带来“我爱人人，人人爱我”的和乐景象。从这个意义上说，慈与悲就是爱心的升华，是对自然最有力的保护措施，也是实现人间净土的力量。

犹如莲花不著水
亦如日月不住空









The Buddhist View on Environmental Sustainability

Master Jiqun

Translated by MPI Translation Center

Published in Human World in 2002

Contents

I Overcoming Desires and Greed 51

II Correcting Our Views on Happiness 59

III Changing Lifestyles 65

IV Correctly Understanding the Humanity–Nature Relationship 70

V Cultivating a Good Mindset 76

1. Gratitude 76

2. Respect 80

3. Loving-Kindness 83

Before beginning this article, I reviewed some relevant materials. Although I won't repeat the shocking statistics and reports here, I believe they are not news to anyone who is genuinely concerned about environmental issues. Similarly, I don't see the need to point out how urgent and important environmental protection is, since it's unlikely anyone would openly disagree. And yet, the question remains: why does the worsening of our environment persist, with no real turning point in sight?

If we liken environmental pollution to an illness afflicting our planet, then in today's context—where the

disease has struck us with overwhelming force—can we still afford to be optimistic about its recovery? I believe the key issue is twofold. First, it depends on our concrete actions. Second, it depends on the treatment plan itself: whether the measures we take address the symptoms or the root causes.

Suppose our environmental protection efforts only kick in after pollution has occurred or in the wake of a disaster. In that case, we'll always be running to catch up, unable to secure a win in this race against environmental degradation. The fact is, the real pollutants aren't just a handful of companies or loggers, but the lifestyle of humankind as a whole.

Spreading Humanistic Buddhism aims to provide the public with healthy principles for living, addressing the various problems in today's world. So, when it comes to environmental issues, what insights and support can Buddhism offer us?

I

Overcoming Desires and Greed

In Buddhism, greed, aversion, and ignorance are regarded as the "three poisons" that harm the health of the mind. Although they are intangible—no scientific instrument has yet been developed to measure their presence—the consequences they produce are often tangible. Why is the environment we live in deteriorating into such a state of crisis? At its root, it's because of humanity's greed.

That's why, throughout history and across cultures, religious teachers and sages have upheld the basic human virtue: "Not desiring what one lacks, and being content with what one has." This principle is also the

foundation for uplifting our character and improving Buddhist study and practice. In the *Sutra of the Buddha's Final Teachings*, the Buddha offered the following guidance to his disciples:

"Bhikkhus, you should know: those who are driven by many desires, always chasing after gain, suffer far more afflictions. Those with few desires, who seek nothing and crave nothing, are free from such afflictions. Even merely having few desires should be cultivated—how much more so, since few desires also give rise to many virtues. Those with few desires do not flatter or deceive others to win their favor, nor are they led astray by the senses. Practicing few desires, they abide in calm and untroubled minds—free from fear, at ease in all situations, and never feeling lacking. Those with few desires draw near to Nirvana. This is the true meaning of few desires."

If excessive desire can obstruct a Buddhist practitioner's path to liberation, then for humanity as a whole, it can bring about catastrophe. Here, the word "desire" mainly

refers to blind craving for material things. In Buddhism, desire is classified into three types—wholesome, unwholesome, and neutral—meaning that not every desire is unwholesome.

The reason desire has such "power" is that it is ever-growing. If it is not uprooted, it will endlessly drive us to serve it. Today, people emphasize personal freedom, yet often complain about the constraints imposed by society or by family. Yet, even when there are no external pressures, our minds may still fail to attain true freedom.

Because desire is pervasive, we often fall under its control without even realizing it, surrendering our autonomy. Moreover, desire is insatiable: once one desire is temporarily fulfilled, another soon arises, demanding even more from us. When we have $1,000, we want $10,000, and must work for the $9,000 gap; when we have $10,000, we want $100,000, and must then strive for $90,000 more. So it's often the case that the more we possess, the more acutely we feel our lack. When we have only $1,000,

we feel we are lacking $9,000; when we have $10,000, we feel we are lacking $90,000. Since some people in the world own billions, hoping for ten or a hundred thousand doesn't seem like much. Even wishing for a million or ten million doesn't really feel unrealistic. Whether we achieve these goals or not, the key issue is: from whom do we demand these things? Whatever methods we use, the burden ultimately falls on nature, for nature is the sole provider of all resources.

Humanity once dreamed of creating a perpetual motion machine, yet in reality, desire serves as our perpetual engine. For each of us, desire ceases only when our physical body comes to an end. However, for human society as a whole, personal desires keep growing rapidly as the economy develops. At the same time, a growing population keeps adding to the total sum of desire. Thus, this machine, fueled by desire, not only fails to stop but operates with ever-increasing power. These days, we like to sum everything up in numbers: per capita income, Gross National Product, and so forth. If we could measure

desire in the same way, I believe that both the average per capita desire and the total global "desire index" would far surpass those of any previous era.

What comes with this explosive growth of desire? It is the Earth's rapidly depleting reserves of resources and the increasing ecological imbalance. Perhaps we believe we lack either the ability or the responsibility to care about shrinking forests, eroding soil, or the thinning ozone layer. Yet even the most indifferent among us cannot ignore the polluted rivers or the air we breathe. If this continues, the wealth we dream of will collapse like a house built on sand. And even worse, our everyday lives will suffer fatal consequences. What water will we drink? What air will we breathe?

Earth is our only home, the very foundation of our survival. If it is destroyed, how can we possibly survive? If we cannot effectively restrain our desires and continuously demand more from nature, we will end up digging our own graves. But how can we overcome our desires?

The Buddha went on to tell us:

"If you wish to free yourself from all suffering and affliction, cultivate contentment. Contentment itself is the true dwelling place of wealth, happiness, and peace. The contented, even when lying on bare ground, feel peace and joy; the discontented, even in heaven, remain dissatisfied. The discontented, though wealthy, are truly poor; the contented, though poor, are truly rich. The discontented, always driven by the five desires, are pitied by the contented. This is the true meaning of contentment."

Contentment has long been a treasured value in Chinese culture—only by being content can we find lasting happiness. Put another way, to be content is to learn to cherish what we already have. In the monastic communities of the past, elder monks used to tell their disciples to "cherish their blessings." Looking back now, that advice was quite sensible.

For us, the blessings of this life are relatively fixed;

for our living environment, the resources we have are also limited. For thousands of years, we have been accustomed to nature's selfless giving, as if its treasures were inexhaustible and could be exploited at will. Yet as our understanding of the planet has deepened, we have realized that resources are extremely limited. If the bounty of nature is considered humanity's collective blessing, it does not belong solely to our ancestors or to ourselves, but also to our descendants. It has been said that we have not inherited the Earth from our ancestors; we have borrowed it from our children. If we fail to cherish it and squander it like prodigal heirs, the blessings of nature will quickly run out. Then, how will our descendants survive? And what fate will await humanity?

Since the 16th century, under the influence of Western materialist thought, people have believed that matter determines consciousness and that material things stand above all else. As the pursuit of material interests became the highest goal, humankind itself gradually became materialistic. We have long assumed that material

abundance would guarantee our happiness and bring peace and stability to the world. But today, even with a highly developed material civilization, the gap between the rich and the poor is widening, social issues are multiplying, and conflicts over resources are persisting. It's clear that the real issue is not the level of material abundance, but humanity itself—more precisely, the human mind.

Buddhism teaches that the mind is the guiding force behind our actions. When the mind is pure, a pure land manifests; when the mind is defiled, a defiled land manifests. As long as greed, aversion, and ignorance remain in us, we will not stop overusing energy resources or damaging the environment. If we want a peaceful and pure world, we must first purify our own minds and overcome the three poisons of greed, aversion, and ignorance. Only then can humanity look forward to a bright future.

II

Correcting Our Views on Happiness

Over the past few centuries, technology has brought humanity a completely new way of living. Especially in Western countries, material wealth has reached unprecedented levels. For a long time, the Chinese people have experienced poverty. But in those earlier times, without much to compare with, such poverty did not cause widespread mental imbalance. Since China's Reform and Opening-up, people have suddenly discovered how rich and exciting the outside world is. Almost overnight, getting rich became the most urgent desire among the Chinese people. What we now call "modernization" is,

in fact, a form of Westernization. After all, a comfortable life is undoubtedly attractive, and everyone has the right to pursue it. As our economy becomes more closely linked with the world, it is natural to expect that our living standards should also rise to match those of developed countries.

In theory, this desire is reasonable. But what is the reality before us? China has 9.6 million square kilometers of territory and has long taken pride in its vast land and abundant resources. Yet with such a huge population, our per capita resources fall far below the global average. Today, as society has rapidly shifted from valuing morality to chasing profit, this unchangeable reality has only pushed people even more to run after money. Many believe that money can eliminate poverty, bring a comfortable living, and even guarantee happiness. If money equals happiness, then of course, people will do whatever it takes to get it.

Under the shared goal of economic growth, humanity's potential desire has been fully unleashed. Regrettably,

in many cases, human productivity often comes with destructiveness. For instance, forests have been felled on a massive scale, mineral resources have been overexploited, and even wildlife has not been spared. Indeed, perhaps all these have been converted into the wealth we dream of. But nature, in turn, has grown increasingly impoverished. Money can be spent in an instant. But how many years will it take for the forest to return? How long will it take for the ecosystem to recover?

From another perspective, does wealth truly equal happiness? Of course, we can't live without basic material needs. Yet once those needs are met, what more can wealth offer us? Money can buy medicine, but not health; it can buy food, but not appetite; it can buy pleasure, but not true joy.

Today, for many people, the pursuit of wealth is no longer about making a living, but about piling up more and more money. For them, money becomes abstract—mere digits on a screen, a zero gained or lost in a day. The

issue is that once trapped in this pursuit, one's mindset rises and falls with these numbers, as if life's meaning depends on them. As long as profit is possible, nothing else seems to matter. Just as a saying goes, "So poor that all one has left is money." It may sound like a joke, but it reflects a stark reality for many. Tragically, when a society follows this path, morality collapses, and nature is destroyed. In the end, the whole world may become poor—left with nothing but money.

This brings to mind a story about a man who dreamed of wealth. One day, fortune smiled upon him—even more richly than he had ever imagined, because he was given the power to turn anything into gold. Overjoyed, he transformed his house into a golden palace, then his garden, and finally the streets. But once the first wave of euphoria faded, he wished to share his miracle with his family—only to find that his wife and children, too, had become lifeless golden statues. As he grew lonely, he tried to console himself: "At least I have endless gold. Even without loved ones, I can buy anything I want." But soon,

he grew tired of shopping, as everything he purchased just turned to the same gold. Finally, he found himself hungry, realizing that his fortune had brought him the greatest misfortune—for even food, in his hands, became gold, impossible to eat. "Heavens, take back this power!" he cried out as he pleaded. Starving and utterly alone, he died slowly.

If one day we truly succeed in turning all of nature into money, then money may be the only thing left we can buy. What, then, will sustain us? Thus, wealth can never be the only goal in life—nor can it guarantee true happiness.

From a Buddhist perspective, happiness comes from many conditions. For each of us, it depends on a healthy mind and body, as well as harmonious family life, genuine friendships, and pure love. For society as a whole, happiness rests on global peace. Yet even today, conflicts over resources—between individuals, regions, and nations—have never stopped. In a world without

peace, how can any individual truly be happy? When it comes to our living environment, human well-being is inseparable from nature. Our happiness is a gift of nature; thus, protecting nature is a prerequisite for lasting happiness. Only when we truly understand happiness can we pursue it meaningfully and effectively.

III

Changing Lifestyles

The way we think directly shapes what we value and how we act and live.

Material benefits are indeed essential for survival, but how should we pursue them? From a Buddhist perspective, our short-term and long-term interests are interconnected, as are personal and societal interests. Unfortunately, few people today realize this. This is because materialist thinking is prevalent: if life ends at death, then of course, short-term gains take priority over long-term goals.

This short-sighted, profit-driven mindset has driven people to pursue every possible shortcut to wealth, with no concern for the consequences. In the mid-1980s, township enterprises spread rapidly across China, peaking at over ten million. The once-mythical "10,000-yuan villages" and even "100-million-yuan villages" became reality. But as rural wealth increased, how much farmland was lost? How many rivers were polluted? Experts have predicted that, if the current development trends continue, China will run out of arable land within two centuries.

If rural prosperity has come at the cost of farmland, what price have we paid for urban prosperity? To satisfy our ever-growing material desires, countless resources have been wasted. Take packaging alone: how many forests are devoured to produce packaging materials, and how much waste is produced each year in its name? We turn valuable resources into useless garbage merely to stimulate consumer desire. Have we ever reflected that while driving consumption, we are also encouraging waste—the waste

of our dwindling natural resources?

In a market economy, corporate success hinges on creating business opportunities, and commercial prosperity depends on stimulating consumption. These metrics have drastically changed our lifestyles. Frugality, once a core virtue upheld for generations, has been swiftly abandoned. In just a few years, we have grown accustomed to disposable consumption. In the past, a person might have used only a few pairs of chopsticks in a lifetime. Today, the spread of single-use chopsticks has increased that number to hundreds, even thousands. True, we may have the financial means to support such spending, but do we possess the natural resources to sustain it? Single-use plastic bags, containers, cups, and hotel items—all may make our lives more convenient, but they leave the Earth with more waste than it can handle. It's said that in satellite photos, this white waste is as striking as the Great Wall of China. If this is what modern civilization produces, then it can only be called a disgrace to civilization.

Lifestyle changes are also reflected in our pursuit of fashion. New styles appear every year, sometimes every season, leading us to discard clothing simply because it is no longer in style. The same goes for durable electronics, which are now replaced at an astonishing rate. We already own TVs and perfectly good computers, yet the release of new models prompts immediate upgrades. Why not keep the old habit of using things to their fullest? Somewhere along the way, "Out with the old, in with the new" became a mantra of modern consumerism. But is it only businesses that should be blamed? In fact, consumer attitudes also shape corporate strategies—the relationship is reciprocal.

Buddhism believes that actions arise from both causes and conditions, and neither alone is sufficient. From this view, market orientation is merely an external condition—an enabling factor that stimulates consumption. Ultimately, the key lies within ourselves. If we learn to cherish what we have, stop craving novelty, and resist the urge to buy every new product, market demand will decline,

resource consumption will slow, and waste production will decrease.

If we see ourselves simply as natural beings, our basic needs—food, clothing, shelter, and transportation—are minimal. But if we see ourselves as modern individuals at the forefront of fashion, our desires become endless, and so does our exploitation of nature. To change our environment, we must change our mindset and return to a simple, natural way of living. The more we demand, the more we must sacrifice. Even as technology advances and productivity improves, life has not become easier. On the contrary, our life is marked by fatigue and pressure. We have exhausted not only ourselves, but also the nature that sustains us.

IV

Correctly Understanding the Humanity–Nature Relationship

For thousands of years, human beings have relied on nature's gifts for survival. At the same time, we've never stopped exploring it, hoping to improve our living conditions. But this raises a question: what kind of relationship should we really have with nature?

In the Middle Ages, theology dominated European culture. Faith in God led people to see their only refuge as returning to His embrace. After the Enlightenment, with the rise of humanism, people's views on life and values changed dramatically, re-establishing humanity's

place in the world. The relationship between humans and nature began to lean towards a dualistic opposition, shifting from being children of God and nature to becoming masters of the Earth. There was no longer any need to submit—neither to God nor to nature. Instead, everything was seen as a resource to be consumed, and nature as nothing more than a supplier of raw materials and goods. Driven by desire, humanity came to view the conquest of nature as a natural right—extracting endlessly to satisfy ever-expanding needs.

In Eastern traditional culture, humans and nature are seen as one. Confucianism, for example, values harmony between heaven and humanity—seeing peace with nature as one of life's greatest joys, and a deep resonance with it as the highest human attainment.

Buddhism teaches the "non-duality between beings and environment." Here, "beings" are seen as the direct result of karma, while the environment is the circumstantial result—the world we live in. These two are intimately

connected: if the environment collapses, sentient beings cannot survive. Buddhism believes that the world follows the law of dependent origination; its existence and extinction depend on causes and conditions: "When causes and conditions arise, the world arises; when causes and conditions cease, the world ceases." The Buddha put it more simply: "This exists, so that exists; this arises, so that arises. This does not exist, so that does not exist. This ceases, so that ceases." This shows the deep interconnection between all things—between people, between people and nature, and even within nature itself. When one flourishes, all flourish; when one declines, all decline. To destroy nature or oppose it is ultimately to destroy ourselves.

Nature nurtured humanity; we have long likened it to a mother. In early times, animistic beliefs were widespread among cultures, which helped protect the natural world. But as science advanced and nature's mysteries were gradually unveiled, human arrogance grew—and nature's peace began to fade. Regardless of how we treat

nature, the fundamental relationship remains unchanged: we are born in nature and grow within it. We may build cities of concrete and steel and produce modern technological products, but through the past, present, and future, our lives remain rooted in the Earth. Although modern environments offer convenience, they cannot nourish the mind. Only by returning to nature can we truly relax and ease the pressures of modern life.

In today's commercial society, wealth is often deemed supreme. But compared to what nature gives, how much does personal wealth really matter? It is nature that has bestowed upon us countless resources, allowing us to survive and grow. We can live without cars or phones, but without food and water, how long can we last? Not to mention, we cannot survive even a moment without air. Thus, what nature gives us is the most basic requirement for our survival. We rely on the sun for light, on rivers for nourishment, and on the Earth itself to carry and support us.

Modern living environments are created through labor. But what nature gives us costs nothing. If we know how to cherish and protect it, we can always enjoy it. If we destroy nature for short-term profit, it is akin to drinking poison to quench thirst. As the saying goes, "In youth, we trade health for money; in old age, we spend money to buy back health." Yet we all know that health is not something money can purchase. Similarly, while we may now trade nature for wealth, will we be able to buy back what nature once gave us for free? Some may say, "If the rivers are polluted, we still have bottled water." But when the air becomes unbreathable, where will we collect fresh air to sell? And even if we could, how much work would it take to afford each breath?

Although we understand the universe better than ever, we have yet to find a planet more suitable for human life than Earth. Earth remains our only home. If a house collapses, we can relocate; if a city is destroyed, we can migrate. But if the Earth that sustains us is on the path to ruin, where can humanity go to survive?

We must let go of the idea that humans are the center of everything. Instead of using and destroying nature, we must learn to care for it. Whatever our motive, harming nature is equivalent to harming our mother. Can we expect to survive such a crime? We should treat nature as we treat our mother, and respect it as we respect our mother. Only then will we continue to receive its protection and find peace in its embrace. And only then will humanity avoid destroying itself through the reckless betrayal of nature.

V

Cultivating a Good Mindset

Humans are considered the most intelligent of all beings because we have a mind different from animals. Our affliction and suffering come from the mind, and so do our joy and happiness. We must fully understand the mind's power, for it directly or indirectly shapes the world. In this sense, whether ecological protection works or not depends on the mindset we bring to nature.

1. Gratitude

Human beings are constantly chasing after more, yet often fail to appreciate what they already possess. To be

able to see is a form of wealth—for the blind, the vibrant world of color does not exist. To be able to hear is also a form of wealth—for the deaf, the world of sound is silent. We should be grateful to our parents for giving us a healthy body. In this alone, we are already so rich and fortunate.

Similarly, we must be grateful for nature's gifts. If the sun failed to rise one day, the Earth would fall into darkness. If rivers ceased to flow, the world would become a wasteland. If the air vanished, life would suffocate. We enjoy sunlight and fresh air without cost—so much that we take them for granted. Yet even a drop of kindness deserves a fountain of gratitude. What we receive from nature is far more than a drop. If we claim the right to enjoy nature, we must also accept the duty to protect it—not only to make use of it and cherish it, but also to express our gratitude.

The Buddha taught that the world undergoes cycles of formation, stability, decline, and emptiness. Astronomers

also tell us that one day, Earth itself will be destroyed. According to natural law, that day still lies far in the future, and its final outcome is beyond our control. But our actions can either speed up or slow down its destruction.

Nowadays, with the power of modern technology, humans possess far greater destructive power than ever before. In early times, our ancestors did chop down trees and hunt animals, but the damage they caused was limited and never enough to threaten the planet as a whole. Compared with nature's vast resources, it was still very small.

Perhaps it was nature's tolerance that allowed humanity to grow ungrateful and reckless. But nature will not remain silent forever. The rise in natural disasters we see today is a warning, one after another. If we still refuse to reflect and continue to live as we like, we are undeniably accelerating our own extinction. When the industrial age began, humanity cheered for the wheel of progress. But if we now realize that we have boarded a train bound for

ruin, should we really be asking it to go even faster?

Nature provides not only the material basis for our survival, but also nourishes our minds with its peace and serenity. What beauty surpasses that of the natural world? What experience brings more true ease and clarity of mind? Unfortunately, modern people seem to have overlooked the presence of nature. Our thoughts are consumed by money, careers, complicated relationships, and sensory overload. We no longer take time to admire the countryside or enjoy the birdsong and scents of flowers. Electric lights keep our cities aglow all night, dimming the once-bright moonlight. We struggle to understand the ancients' affection for the moon or to feel gratitude for its coolness. As poetry and wonder quietly slip away from our lives, what can still soothe our increasingly restless minds?

Step out from the concrete and steel of the city and walk into the countryside. In nature's embrace, relax the body and mind; feel the comfort of a refreshing breeze, the

fragrance of the Earth. Only when we truly learn to enjoy nature will we genuinely appreciate its gifts and cherish every blade of grass and every leaf. We must not pollute its rivers—they are its lifeblood; nor destroy its vegetation—they are its hair; nor exploit its minerals—they are its bones. If nature belongs equally to all, it belongs not only to us today, but also to future generations. We are heirs—but not the only heirs.

2. Respect

Buddhism teaches that self-attachment is the root of all human suffering. Because of this strong sense of self-attachment, we believe that everything should serve us. This wrong view not only fuels conflict between individuals, but also between humanity and nature. Self-attachment brings not only suffering, but also violence and destruction. Only when we correctly understand the relationship between humans and nature, and respect the laws of nature, can we achieve peaceful coexistence. Therefore, ecological civilization must be built upon a

relationship of equality between humanity and the natural world.

Nature follows its own timeless rhythm: spring for sowing, autumn for harvesting; a time for all things to be born, and a time for all things to pass away. Compared to the existence of nature, human history is but a fleeting instant. Yet the rise of self-centered thinking has made us believe we can control nature. We exploit the Earth at will, attempting to turn it into a massive construction site. But beyond building man-made, mechanical worlds, can we create mountain ranges or oceans? We may grow lawns, but can we cultivate prairies? We may generate electricity, but can it rival the power of the sun?

We also determine the fate of animals and plants based on our needs. Although wildlife protection laws exist, they apply only to rare species. Meanwhile, how many farm animals are slaughtered every day? Have we ever truly considered their right to live? In industrial farms, poultry are confined from birth to death in cramped

cages, and fed hormone-laced feed to accelerate growth. As a result, when humans consume them, they in turn ingest those synthetic substances.

To increase crop yields, we produce and apply massive amounts of pesticides. Leaving aside the karma of killing they bring, what have we gained? More food, perhaps—but food tainted with chemical residue. In fact, we have made survival itself into a daily act of poisoning ourselves. Even as medical science advances and develops more antibiotics, we are not free from disease. Instead, new drug-resistant bacteria continue to emerge, dragging us into an endless battle.

We assume that, equipped with technology, we can reshape nature at will and create new rules of development. Yet while we revel in the comforts of modern life, do we realize that such ease is temporary—and that greater disasters may lie ahead? If we fail to respect and follow nature's laws, we will only drive both humanity and the natural world into a vicious cycle of destruction.

3. Loving-Kindness

Only by knowing how to love others are we truly worthy of receiving love—and only then will the conditions for love truly arise. Throughout our lives, we are surrounded by love: from parents and siblings, from spouses, children, and friends. But if we fail to cherish it or give in return, that love will gradually dry up—like water with no source.

Our relationship with nature is no different. Nature's love for humanity appears unconditional and inexhaustible. Yet if we lack love for the world and fail to nurture the causes of love, all that we possess will soon vanish. Indeed, nature's gifts may not ask for money in return—but they do call for a heart of care, and a sense of gratitude. Before humanity existed, the Earth was lush and abundant. For millions of years, nature has nourished us freely. But it, too, has flesh and blood. After being relentlessly exploited, it now longs for protection—time to rest and recover.

Let us stop plundering nature at its very roots. Let us act to protect it, and let our love gently heal its wounds. When we care for rivers, they will flow with clear water; when we care for plants, the Earth becomes a beautiful garden; when we care for animals, they become our companions.

Today, we are witnessing a sharp decline in biodiversity, with many species disappearing faster than ever. If we do not cease our reckless destruction and take steps to protect our environment, we may one day find ourselves isolated on this planet. When all the other living creatures on Earth disappear, can the end of humanity be far behind?

However, non-killing, as advocated in Buddhism, is rooted in compassion for all sentient beings. While modern society promotes human rights, Buddhism introduced the concept of "rights of all living beings" over two thousand years ago. Loving-kindness means bringing joy to all beings; compassion means relieving

their suffering. We must extend such loving-kindness and compassion to all beings—not only refraining from killing, but actively practicing life release and life protection. If we learn to love animals, we will naturally love people as well, creating a world where "I love all, and all love me." In this sense, loving-kindness and compassion can uplift love, protect nature, and give us the strength to build a pure land on Earth.

静心学堂丛书

【一、文化篇】
01.《佛教与中国传统文化》
02.《佛教与一带一路》
03.《玄奘心路与中国人的精神建设》
04.《东方智慧在当今世界的价值》
05.《传承国学，为现代人安身立命》
06.《如何立心立命》
07.《佛教人本思想与西方人本思想》
08.《人与自我》
09.《认识自我的意义》
10.《我们靠什么认识世界》
11.《佛教的世界观》
12.《传统文化与现代教育》
13.《佛法在家庭教育中的运用》
14.《我理想中的僧教育》
15.《走进静心学堂》
16.《觉醒的艺术》
17.《禅意设计“十二字箴言”》
18.《用禅的智慧设计生活》
19.《生命也是可以被设计的》

【二、人生篇】
20.《佛学、哲学与人生》
21.《<心经>的人生智慧》
22.《认知与心理》
23.《心，人生的导演》
24.《佛法对心理问题的解决》
25.《心理学视角的佛学世界》
26.《人心、人性与人生》
27.《解脱心理学》
28.《<六祖坛经>与心理治疗》
29.《寻找心的本来》
30.《生命的回归》
31.《生命的痛苦及其解脱》
32.《生命的美容》
33.《生命的自觉与自由》
34.《茶与禅的修行》
35.《安心禅茶的禅修理路》
36.《以茶入禅，回归本心》
37.《煮茶观心》
38.《重新认识素食》
39.《从佛法视角谈“断舍离”》
40.《从物品整理到心灵整理》
41.《心灵创造幸福》

【三、社会篇】
42.《人工智能时代，人类何去何从》
43.《佛教在当代社会》
44.《佛教徒的人生态度》
45.《青春十问》
46.《人生百问》

47.《佛教的财富观》
48.《佛教的环保思想》
49.《当公共卫生遇到佛法》
50.《企业家的精神困惑与希望》
51.《大道大商——佛教与企业文化》
52.《经营企业与经营人生》
53.《企业与人生》
54.《企业家的现实价值与终极价值》

【四、信仰篇】

55.《佛教的道德观》
56.《慈善，是慈悲心的修行》
57.《与企业家们说慈善》
58.《轮回与解脱》
59.《人生五大问题》
60.《当代宗教信仰问题的思考》
61.《信仰与人生》
62.《人生佛教在当代的弘扬》
63.《人生佛教的思考》
64.《我的修学经历》
65.《佛法修学次第的思考》
66.《一个根本，三大要领》
67.《修学与弘法》
68.《行到水穷处，坐看云起时》

【五、实践篇】

69.《认识菩提导航》
70.《八步骤三种禅修》
71.《认识人格密码，开启八三禅修》
72.《走近佛陀，认识佛法》
73.《皈依修学手册》
74.《如何建立信仰》
75.《从住持三宝到自性三宝》
76.《认识菩提心》
77.《菩提心的修行》
78.《出家与解脱》
79.《戒律与道风建设》
80.《〈慈经〉的修行》
81.《四无量心的观修》
82.《凡圣只在迷悟间》
83.《正念，使浮躁远离》
84.《正念禅修的要领》
85.《盘坐、呼吸对禅修的意义》
86.《正念禅修十要素》
87.《开启正念与慈悲大爱》
88.《〈心经〉的禅观》
89.《涅槃之美》
90.《佛法要领》
91.《净土法门与五大要素》
92.《向观音菩萨学修行》

国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

Mindful Peace International & Mindful Peace Academy

Mindful Peace International (MPI), established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

The Mindful Peace Academy serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated by Master Jiqun, an eminent elder of Han Buddhism, through forty years of study and practice. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

The Mindful Peace Academy Collection showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

本书由智因居士乐捐印刷净资

诸供养中，法供养最
行动起来，把握当下善因缘

扫码一键访问

- 济群法师官网、社交媒体
- 国际静心协会官网、社交媒体
- 最新书目，功德助印
- 法宝结缘，加入我们



Access with QR code

- Master Jiqun: Website and social media
- MPI: Website and social media
- Latest Books; Support Printing
- Claim Free Dharma Books; Join Us

助印账号（汇款请注明“法宝助印”，专款专用）

银行 Bank: Zürcher Kantonalbank,8010 Zurich
账号 Account Number: CH95 0070 0114 8065 7306 8
户名 Account Name: Mindful Peace International
SWIFT/BIC Code: ZKBKCHZZ80A
地址： c/o TCM Glatt GmbH Richtiarkade 16 8304 Wallisellen